

through, and you will find no other day called "*the Sabbath*," or even "*a Sabbath*," except the ceremonial Sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "*the Sabbath*." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world till the *rise of Antichrist*, ever called the first day of the week "*the Sabbath*," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

If you say, that when God speaks of "*the Sabbath-day*," he means "one day in seven, but no day in particular," you are as far from the truth as if you said that, when he speaks of Moses, he does not mean any particular man, but "some one of the Israelites." Moses *was* one of the Israelites, just as the Sabbath-day *is* one day in seven. But when God says Moses, he means Moses the son of Amram; and when he says "*the Sabbath-day*," he means the seventieth day of the week. You *may* give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it "*England*," and then affirm that the late work of Mr. Macaulay, entitled "*The History of England*," is a veritable and authentic history of his newly discovered empire. Which would you wonder at most, the stupidity or the effrontery of that navigator?

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## THE SABBATH.

BY P. MILLER, JR.

It is said by some, and published to the world through the *Advent Watchman*, that after having searched the Scriptures for years, relative to the Sabbath, the *only* reason they have ever found why the Sabbath was given at all is, that the children of Israel might remember their bondage in Egypt, and their mighty deliverance therefrom.

Well, "come and let us reason together" according to the Scriptures; and if we find this position is according to the "law and to the testimony," then let us gladly receive it. But if we find it does not harmonize with these, it is like a house built on the *sand*, without foundation, and should therefore be rejected. If the Sabbath was given as a sign, or token of remembrance by which the children of Israel should commemorate their bondage in Egypt, and their deliverance therefrom, then reason seems to say, they needed not another sign, or memorial of the same event. But Ex. xii, 3-11, records the institution of the Lord's Passover, not only to commemorate the passing over of the chil-

dren of Israel, when the Lord smote the first-born of the Egyptians, but to commemorate their deliverance from bondage. Verse 14. "And this day shall be unto you for a memorial; . . . ye shall keep it a feast by an ordinance for ever." Ex. xiii, 9, 10. "And it shall be for a *sign* unto thee upon thine hand, and for a *memorial* between thine eyes; that the Lord's law may be in thy mouth: *for* [because] with a strong hand hath the Lord brought thee out of Egypt. Thou shalt, *therefore*, keep this ordinance in its seasons, from year to year." Verse 14. "And it shall be, when thy son asketh thee in time to come, saying, What meaneth this? that thou shalt say unto him, By strength of hand, the Lord brought us out from Egypt, from the house of bondage." Verse 16. "And it shall be for a *token* upon thine hand, and for *frontlets* between thine eyes: *for* by strength of hand, the Lord brought us forth out of Egypt."

Thus we see, the children of Israel were to commemorate their bondage and deliverance therefrom, by keeping the *Passover*. And unless reason or Scripture can be brought to show that the deliverance of the children of Israel from bondage, was an event of such vast importance, that it needed *two* memorials lest it should be forgotten, then we may reasonably conclude that the Sabbath may have been given for some other purpose, than the "*only reason*," referred to.

Well, let us see. And let us inquire first, for whom the Sabbath was made. Shall we listen to Him who spake as never man spake? "And

he [the Master] said unto them, The Sabbath was made for man." Mark ii, 27. The primitive meaning of the term man, as it is used here, in its general sense is, the human family, which embraces every soul of man, from Adam, until probation closes, at the end of this age, or world. It being established then, that the Sabbath was made for the human family, and not the Jew only, let us inquire *secondly*, when it was made.

Reason says, (the Sabbath being made for man,) that it must have been instituted, or made, as early as in the days of Adam, unless it can be shown that he does not belong to the human family. And with this conclusion agree the Scriptures. Gen. ii, 2. "And on the *seventh day* God ended his work which he had made, and he rested on the seventh day from all his work which he had made." Ex. xx, 11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

These texts of Scripture, with their corresponding ones, give the *only* account of the instituting, or making of the Sabbath, found between the lids of the Bible. Therefore, the *position*, or *platform* on which many stand, that the Sabbath was made for the old Jews only, at Mount Sinai, or in the wilderness of Sin, even, is without foundation; and when the storm, the great "time of trouble" comes, spoken of by the prophets, (those holy men of old who spake as they were moved by the *Holy Ghost*) and recorded, [Deut. xviii, 19; Ps. i, 5; xxxvii, 9,

ment, "Thou shalt not kill," existed. The form of words is different, but the spirit of the law is the same.

With regard to the Sabbath being given as a day of rest, a blessing instead of a yoke of bondage, let us refer again to "the law and the testimony." Ex. xxiii, 12. "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thy beasts may rest, and the son of thy handmaid, and the stranger may be refreshed." Deut. v, 12-14. "Keep the Sabbath day, to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant, and thy maid-servant may rest as well as thou."

Luke xxiii, 56. "And they [the disciples] returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." "Remember the Sabbath day to keep it holy." We learn from these Scriptures, that the Sabbath was designed, not only as a day of rest, but as a day of worship. And from closer examination, we find these are not the "*only* reasons why the Sabbath was given at all." Another important reason why the Sabbath was made *for*, and given to man, is, that he might keep it as a memorial of friendship, and evidence of remembrance—a sign, by which man might know and remember the

Lord his Maker, the Creator of the heavens, the earth, and all things that are therein.

Ex. xxxi, 12-14. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you." Verse 17. "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Eze. xx, 12. "Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." This sign given by our only Law-giver, has been counterfeited by that power spoken of by the prophet Daniel, symbolized by the little horn, the Papacy, which should think to change times and laws. And this great counterfeiter has succeeded so well in circulating his base coin, that the true, has well nigh been lost among the traditions of men. He has attempted to destroy this sign or mark of our only Law-giver, and to put in its place a sign or mark of his own invention; thus sitting (or claiming to sit) in the temple of God, and showing that he is God, (or above God,) having assumed the power to abolish God's law, and seal, (the keeping of the Sabbath,) and to put in its place his own seal or mark, the keeping of Sunday, which constitutes the mark of the beast; which fact is clearly

brought to light by an examination of the Roman Catholic Catechism on the ten commandments, especially the disposal made of the fourth. This is one of Satan's deepest laid schemes to overthrow the government of the Most High God, the Creator, Preserver and Ruler of the universe.

As the decree of a king has no validity without his signature, seal, or sign, so the law of God without his signature, seal or sign (which is the fourth commandment) is made void. And thus by the device of Satan, man is led to believe that he is free from the law of God, as expressed in the Decalogue. But what saith the Scriptures? Ps. cxi. "All his commandments are sure. They stand fast [are established, margin,] for ever and ever." Matt. v, 17, 19. "Think not that I am come to destroy the law or the prophets; [or prophecies;] I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." Please to remember that the prophecies are spoken of in connection with the law, and that heaven and earth have not yet passed, neither are the prophecies all fulfilled. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven." [Campbell's Trans.] "For whosoever shall keep the whole law and yet offend in one point, [or precept,] he is guilty of all." James ii, 10. The law spoken of by James, is the ten commandments, as is clearly shown by the following verse which quotes from the Decalogue estab-

lishing this truth, "that whosoever shall keep the whole law, and yet offend in one precept, he is guilty of all." He has set at nought the King's commandment, and unless he obtains a pardon from the King, he must suffer the penalty of the broken law.

Let us notice a few of the many groundless objections which are made against keeping the Sabbath of the Lord. It is said "that the hand-writing of ordinances was taken away, being nailed to the cross, and that Moses wrote the Decalogue on the second tables of stone with his own hand," therefore the law of God is placed among, and on a level with the hand-writing of ordinances. But let us see. Ex. xxxiv, 1. "And the Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou breakest." Deut. x, 1-4. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, . . . , and I will write on the tables the words that were in the first tables which thou breakest. . . . And he [the Lord] wrote on the tables, according to the first writing, the ten commandments."

Again, it is argued that the Sabbath could not have been binding before the giving of the manna, because, it is said, that seven days before, the Israelites were traveling, and were doing so by the command of the Lord. Well, if this argument is well founded we need not come down to the Christian Era, to find the abolition of the Sabbath. For

if this proves the non-existence of the Sabbath, before the giving of the manna, then we may prove from the book of Joshua, the abolition of the Sabbath in less than forty years after writing, and presenting the law (the Decalogue) on tables of stone. Josh. vi, 2-4, 15. "And the Lord said unto Joshua, See, I have given into thine hand Jericho. . . . And ye shall compass the city, all ye men of war, and go round the city once. Thus shalt thou do six days; . . . and the seventh day, ye shall compass the city seven times. And it came to pass on the seventh day, that they rose early; about the dawning of the day, and compassed the city in the same manner, seven times; only on that day they compassed the city seven times." Thus we find the children of Israel (by command of the Lord,) traveling about the city of Jericho on the seventh day. Therefore, according to the argument, the Sabbath must have been abolished at, or before this time.

Again, it is said, (but not truly as is clearly shown by the quotations already presented,) that neither the Master, whom we are to hear in all things, nor the apostles ever enforced, required or taught us to keep the Sabbath; therefore the Sabbath is not binding on us, still regarding it as a yoke of bondage. But it is true that the prophets, Malachi, Zechariah, Haggai, Zephaniah, Habakkuk, Nahum, Micah, Jonah, Obadiah, Amos, Joel Daniel and others, do not even mention the Sabbath in all their prophecies. Therefore according to the logic of all arguments against the Sabbath, it must

have been forgotten or abolished before their days, and of course it is vain that the old Jewish Sabbath is binding on us. Old Jewish Sabbath did you say? By what authority do you call the Sabbath of the Lord, a yoke of bondage, or the old Jewish Sabbath? It is not even once thus mentioned in the whole Book of inspiration.

But the sabbaths and holy days of which Paul speaks, may all be found enumerated and classified in one chapter. Lev. xxiii, 4. "These are the feasts of the Lord even holy convocations, which ye shall proclaim in their seasons." Lest I weary the patience of the reader too much, I will omit quoting the Scripture recorded in this chapter, only asking you to read the whole of it carefully, and you will find that there are no less than eight anniversary days called holy convocations (or holy days) four of which are called sabbaths, a sabbath, your sabbath &c., beside the Sabbaths of the Lord.

These are the holy days, and the sabbaths or sabbath-days connected with meat-offerings, drink-offerings, &c., of which Paul speaks. Col. ii, 16, May we remember, there are no less than eight annual festivals, or holy days, four of which are called sabbath days, and occur on the 1st, 10th, 15th and 22d days of the seventh month. Thus we see that Paul may well say to his Colossian brethren, "Let no man therefore judge you in meat or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days," without either despising or treading under foot the Sabbath of the Lord. But if you must have a Jewish sabbath,

perhaps it may not be inadmissible to call these annual sabbaths referred to—Jewish sabbaths. But do not forget that one of these sabbaths occurs on the first day of the seventh month, another on the tenth day, and another on the fifteenth day of the same month. And that there are eight days between the first and tenth-day sabbaths; and only four between the tenth and fifteenth-day sabbaths, which facts show plainly enough to any mind that will see, that Colossians ii, 16, does not refer to the Sabbath of the Lord.

\* Think you that the law of God, embracing his Holy Day, the fourth commandment, may be trifled with? Beware!! What became of the men of Beth-shemeth, even for idly looking into the Ark of the Lord, which contained his Holy Law—the ten commandments, even the despised one which says, "Remember the Sabbath day to keep it holy." "And he smote the men of Beth-shemeth, (what for?) because they had looked into the Ark of the Lord, even he smote of the people, fifty thousand and three score and ten men." 1 Sam. vi, 19. Suppose ye that these men were sinners above those who fain would commit sacrilege by robbing the Ark of the Testament of God in Heaven, of its sacred trust, and destroy the seal of the holy law contained therein? "I tell you nay; but except ye repent, ye shall all likewise perish."

I might notice other objections, but forbear, only saying, that every position taken against the Sabbath, which I have seen or heard, (like those noticed,) is founded on error; and therefore can-

not stand before "the sword of the Spirit." For "the law of the Lord is perfect;" "the statutes of the Lord are right;" "All his commandments are sure: they stand fast [are established] forever and ever." Then "let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Therefore it is written, "A good understanding have all they that do his commandments." And "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Let us remember, that this last quotation is one of the sayings of the Master, whom we are to hear in all things. Acts iii, 22, 23. "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren like unto me: him shall ye hear in all things, whatsoever he shall say unto you. — And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people."

"Him shall ye hear in all things whatsoever he shall say unto you!!" Then how important that we hear, and try to understand what this Prophet says unto us. For upon hearing and doing these sayings, depends the perpetuity of our future life. Did the Redeemer, when on his mission to a fallen world, say that he had come to take from man the memorial of friendship, the token of remembrance, which God had given him? No. Did he say to man that he had come to inform him that he no longer needed the Rest-day, which God had

made and sanctified for him? No. Did he say that he came to abolish God's law, and that man would no longer be subject to that yoke of bondage, and if man thought he should need a Rest-day any longer, he might choose one for himself—or leave it to Mahomet, or him who should think to change times and laws, to choose one for him? *Not at all.* Well, what does he say? Why, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." Here let us introduce one of the sayings of the Psalmist: "Those that be planted in the house of the Lord, shall flourish in the courts of our God. He is my Rock, and there is no unrighteousness in him." But again: "If thou wilt enter into life, keep the commandments." "He that loveth me not, keepeth not my sayings." And "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

Here it is plainly stated by the Son of God, that he kept his Father's commandments. Therefore let us not be found (as some are) taking sides with the scribes and Pharisees, in accusing the Redeemer,

Zion's King, of transgressing his Father's commandments—his holy law, and thus justify these wicked men in "denying the Holy One, and killing the Prince of life, whom God hath raised from the dead."

Should this meet the eye of any who have thus accused him, let me say, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Suffer me also to offer a word of admonition to those, who, to carry out their opposition to the law of God, resort to the low calling of speaking evil of those who are trying to manifest their love to their Maker by keeping all his commandments. (For this is the love of God that we keep his commandments.) And not only so, but attributing the success of their labors of love, to their skill in the art of mesmerism and every evil work.

But having digressed somewhat, let us return and consider the admonition, [Matt. xii, 32; Mark iii, 28, 30.] "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies. . . . But he that shall blaspheme against the Holy Ghost, it shall not be forgiven him; neither in this world, nor in the world to come." What called forth this admonition, from the Master, that Prophet whom we are to hear in all things? "Because they said he hath an unclean spirit." What do the opposers of the holy Sabbath say of those who keep it, "and teach men so" to do? Why, they are led by the spirit of mesmerism," [or Electro Psycholo-

gy,] or "he hath an unclean spirit." What is the difference, if any? We are able to see no difference. Therefore we say, *Beware*, lest you should be "weighed in the balance and be found wanting." For it is written, "If any man among you seem to be religious, and brideth not his tongue, . . . this man's religion is vain." It is also written: "Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come." John xvi, 13 Now therefore, may we have grace, wisdom, and the Spirit of truth, to direct us in trying the spirits by the rule which our only Law-giver has given us, which says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light (which is the Spirit of truth) in them.

Rev. xiv, 12. See also Rev. xii, 17. "Here are they that keep the commandments of God, and the faith of Jesus;" hoping by adorning their profession which they have made, with a well ordered life, and by patient continuance in well doing, to have ministered unto them an abundant entrance into his everlasting kingdom.

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## BOTH SIDES.

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THIS Tract contains a friendly *letter* by E. Miller Jr., and a candid *reply* by R. F. Cottrell. The former thinks that Christians should not observe the Sabbath; the latter teaches that the Sabbath was "made for man" to observe in all dispensations.

The *letter* and the *reply* were both published in the REVIEW, Vol. IV, No. 10. One reason why we give them in this form for much wider circulation, is this: The Advent Harbinger for Sept. 24th, 1853, copied from the REVIEW the *letter* without giving the *reply* with it, or even stating that it had been replied to. A singular course this, we think, for that paper which has made such high professions of *free investigation*!

The *Harbinger* states (see its rules of discussion) that "it is open for the free investigation of all Bible doctrines." Then why give one side and suppress the other, as in the case of the *letter* and the *reply*? If it be said that the Sabbath is not a "Bible question," then we ask, why give one side of it? Does not common honesty say, in a case like this, Give both sides or none? The REVIEW gave *both* the *letter* and the *reply*, that its readers might compare them, and decide for themselves. The *Harbinger* gives but one side, with the following note, calculated to deceive its readers relative to the Lord's Sabbath, and prejudice them against the REVIEW and its conductors. Let the candid judge whether acts of this kind are not more worthy a Catholic Priest, than a Protestant Editor, who has for years been talking of *free investigation*!